

EVENING AND MORNING STAR.

Vol. I. No. 3.]

INDEPENDENCE, MISSOURI, AUGUST 23, 1832.

[Whole No. 3.]

The Cholera.

This desolating sickness is spreading steadily over the United States. The account of its ravages, in many places, we cannot give: The whole number of cases in New-York, to July 31, is—3731. Deaths—1520.

No man can stop the work of the Lord, for God rules the pestilence, and the pestilence rules men. Oceans, sentinels, and forts, may hinder men, or money may bribe, but pestilence rides on the wings of the wind, the ocean is no barrier; the sentinel has no power; the fort is no obstacle, and money has no value: the destroying angel goes, waving the banner of death over all; and who shall escape his pointed arrow? Not he that could brave death at the cannon's mouth, but shrink at the sound of the cholera; not he that worships his god in some stately chapel, every Sabbath till the cholera comes, and then flees for his life; no; none but him that trusts in God, shall be able to stand when a thousand shall fall at his side, and ten thousand at his right hand, by the noisome pestilence.

Selected.

THE EXCELLENCE OF SCRIPTURE

[Continued.]

The Scripture comprehends matters of the most universal satisfaction to the minds of men; though many things do much exceed our apprehensions, yet others are most suitable to the dictates of our nature, as Origin bid Celsus see, whether it was not the agreeableness of the principles of faith with the common notions of human nature, which prevailed most upon all candid and ingenious auditors of them. And therefore, as Socrates said of Heraclitus's books, what he understood was excellent, and therefore he supposed that which he did not understand was so too; so ought we to say of the scriptures: if those things which are written within our capacity be so suitable to our natures and reasons, these cannot contradict our reason, which are, yet above them. There are many things which the minds of men were sufficiently assured that they were, yet were to seek for satisfaction concerning them which they never could have had without divine revelation. As the nature of true happiness, wherein it lay, and how to be obtained, which the philosophers were so much puzzled with, the scriptures gives us full satisfaction concerning it. True contentment under the troubles of life, which the scripture only acquaints us with the true grounds of; and all the prescriptions of heathen moralists fall as much short of, as the directions of an empiric do of a wise and skilful physician. Avoiding the fears of death, which can alone be through a grounded expectation of a future

state of happiness which death leads men to, which cannot be hid but through the right understanding of the word of God. thus we see the excellency of the matters themselves contained in this revelation of the mind of God to the world.

As the matters are of an excellent nature, so is the manner wherein they are revealed in Scripture; and that, 1. In a clear and perspicuous manner; not but there may be still some passages which are hard to be understood, as being either prophetic, or consisting of ambiguous phrases, or containing matters above our comprehension; but all those things which concern the terms of man's salvation, are delivered with greatest evidence and perspicuity. Who cannot understand what these things mean, "what doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God?"—that "without faith it is impossible to please God"—that "without holiness none shall see the Lord"—that "unless we are born again we can never enter the kingdom of heaven:"—these and such like things are so plain and clear, that nothing but men's shutting their eyes against the light, can keep them from understanding them: God intended these things as directions to men; and is he not able to speak intelligibly when he pleases? He that made the tongue, shall he not speak so as to be understood without an infallible interpreter? Especially when it is his design to make known to men the terms of their eternal happiness? Will God judge men at the great day for not believing those things which they could not understand? Strange, that ever man should judge the scriptures obscure in matters necessary, when the scripture accounts it so great a judgment for men not to understand them. "If our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them." Sure Lot's door was visible enough, if it were a judgment for the men of Sodom not to see it, and the scriptures then are plain and intelligible enough, if it be so great a judgment not to understand them.

2. In a powerful and authoritative manner; as the things contained in scripture do not so much beg acceptance as command it; in that the expressions wherein our duty is concerned, are such as awe men's consciences and pierce to their hearts and to their secret thoughts; all things are open and naked before this Word of God; every secret of the mind and thought of the heart lies open to its stroke and force; "it is quick and powerful, sharper than a two edged sword, piercing to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart." The word is a telescope to discover the great luminaries of the world, the truths of highest concernment to the souls of men, and it is such a microscope as discovers to the smallest atom of our thoughts, and decerns the most secret intents of the heart. And as far as this light reacheth, it comes with power

and authority, as it comes armed with the majesty of that God who reveals it, whose authority extends over the soul and conscience of man in its most secret and hidden recesses.

3. In a pure and unmixed manner; in all other writings, how good soever, we have a great mixture of dross and gold together: here is nothing but pure gold, diamonds without flaws, suns without spots. The most current coins of the world have their alloys of baser metals; there is no such mixture in divine truths; as they all come from the same author, so they all have the same purity.—There is a *Urim* and *Thummim* upon the whole Scripture, light and perfection in every part of it. In the philosophers we may meet, it may be, with some scattered fragments of purer metal, amidst abundance of dross and impure ore; here we have whole wedges of gold, the same vein of purity and holiness running through the whole book of Scripture. Hence it is called "the form of sound words;" here have been no backsters to corrupt and mix their own inventions with divine truths.

4. In uniform and agreeable manner.—This I grant is not sufficient of itself to prove the Scriptures to be divine, because all men do not contradict themselves in the agreeableness of the parts of Scripture to each other, which are not to be found in mere human writings.

1. That this doctrine was delivered by persons who lived in different ages and times from each other. Usually one age corrects another's faults, and we are apt to pity the ignorance of our predecessors, when it may be our posterity may think us as ignorant, as we do them. But in the Sacred Scripture we read not one age condemning another; we find light still increasing in the series of times in Scripture, but no reflection in any time upon the ignorance, or weakness of the precedent; the dimmest light was sufficient for its age, and a step to farther discovery.—Quintillian gives it as the reason of the great uncertainty of grammar rules, "*quia non analogia demissa cælo formam loquendi dedit;*" that which he wanted as to Grammar, we have as to divine truth; they are delivered from heaven, and therefore are always uniform and agreeable to each other.

2. By persons of different interests. God made choice of men of all ranks to be inditers of his oracles, to make it appear it was no matter of state policy, or particular interest, which was contained in his word, which persons of such different interest, could not have agreed in as they do. We have Moses, David, Solomon, persons of royal rank and quality; and can it be any mean thing, which those think it their glory to be penners of?—We have Isaiah, Daniel, and other persons of the highest education and accomplishments, and can it be any trivial thing which these employ themselves in? We have Amos, and other prophets in the Old Testament, and the apostles in the New, of the meaner sort of men in the world, yet all these join in concert together; when God tunes their spirits, all agree in the same strain of divine truths, and give light and harmony to each other.

3. By persons in different places and conditions; some in prosperity in their own country, yet all agreeing the substance of

doctrine; of which no alteration we see was made, either for the flattery of those in power, or for avoiding miseries and calamities.—And under all the different dispensations before, under, and after the law, though the management of things was different, yet the doctrine and design was for substance the same in all. All the different dispensations agree in the same common principles of religion; the same ground of acceptance with God, and obligation to duty was common to all, though the peculiar instances wherein God was served might be different according to the ages of growth in the church of God. So that this uniformity considered in these circumstances, is an argument that these things came originally from the same spirit, though conveyed through different instruments to the knowledge of the world.

5. In a persuasive and convincing manner: and that these Ways, 1. Bringing divine truth down to our capacity, clothing spiritual matter in familiar expressions and similitudes, that so they might have the easier admission into our minds. 2. Propounding things as our interest, which are our duty:—thence God so frequently in Scripture, recommends our duties to us under all those motives which are wont to have the greatest force on the minds of men; and annexed gracious promises to our performance of them; and those of the most weighty and concerning things. Of grace, favor, protection, deliverance, audience of prayers, and eternal happiness, and if these will not prevail with men, what motives will? 3. Courting us to obedience, when he might not only command us to obey but punish presently for disobedience. Hence are all those most pathetic and affectionate strains we read in Scripture: "O that there were such a heart within them, that they would fear me and keep my commandments always, that it might go well with them, and with their children after them!—We unto thee, O Jerusalem, wilt thou not be made clean? When shall it once be? Turn ye, turn ye from your evil ways, for why will ye die, O house of Israel? How shall I give thee up, Ephraim? How shall I deliver thee Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together.—O Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not?" What majesty and yet what sweetness and condescension is there in these expressions! What obstinacy and rebellion is it in men for them to stand out against God, when he thus comes down from his throne of majesty and woos rebellious sinners to return unto him that they may be pardoned! Such a matchless and unparalleled strain of rhetoric is there in the Scripture, far above art and insinuations of the most admired orators.—Thus we see the peculiar excellency of the manner wherein the matters contained in Scripture are revealed to us: thus we have considered the excellency of the Scripture, as it is a discovery of God's mind to the world.

The Scripture may be considered as a rule of life, or as a law of God, which is given for the government of the lives of men, and therein the excellency of it lies in the nature

of the duties, and the encouragements to the practice of them.

1. In the nature of the duties required, which are most becoming God to require, most reasonable for us to perform.

1. Most becoming God to require, as they are most suitable and agreeable to the divine nature, the imitation of which in our actions is the substance of our religion. Imitation of him in his goodness and holiness, by our constant endeavors of mortifying sin and growing in grace and piety. In his grace and mercy, by our kindness to all men, forgiving the injuries men do unto us, doing good unto our greatest enemies. In his justice and equity, by doing as we would be done by, and keeping a conscience void of offence towards God and towards men. The first takes in the duties of the first, the other the duties of the second table. All acts of piety towards God, are a part of justice; for as Tully saith, "Quid aliud est pietas nisi justitia, adversus deos?" And so our loving God with our whole hearts, our entire and sincere obedience to his will, is a part of natural justice; for thereby we do but render unto God that which is his due from us as we are his creatures. We see then the whole duty of man, the fearing of God and keeping his commandments, is as necessary a part of justice, as the rendering to every man his own.

2. They are most reasonable for us to perform, in that 1. Religion is not only a service of the reasonable faculties which are employed the most in it; the commands of the Scripture reaching the heart most, and the service required being a spiritual service, not lying in meats and drinks, or any outward observations, but in a sanctified temper of heart and mind, which discovers itself in the course of a Christian's life: but 2. The service itself is reasonable; the commands of the gospel are such, as no man's reason which considers them, can doubt of the excellency of them. All natural worship is founded from the dictates of nature, all instituted worship on God's revealed will; and it is one of the prime dictates of nature, that God must be universally obeyed. Besides, God requires nothing but what is apparently man's interest to do; God prohibits nothing but what will destroy him if he doth it; so that the commands of the Scriptures are very just and reasonable.

2. The encouragements are more than proportionable to the difficulty of obedience. God's commands are in themselves easy, and most suitable to our natures. What more rational for a creature than to obey his Maker? All the difficulty of religion ariseth from the corruption of nature. Now God, to encourage men to conquer the difficulty arising thence, hath propounded the strongest motives, and most prevailing arguments to obedience. Such are the considerations of God's love and goodness manifested to the world by sending his Son into it to die for sinners, and to give them an example which they are to follow, and by his readiness through him to pardon the sins, and accept the persons of such who so received him as to walk in him; and by his promises of grace to assist them in the wrestling with the enemies of their salvation. And to all these add that glorious and inconceivable reward which God hath promised to all those who sincerely obey him,

and by these things we see how much the encouragements outweigh the difficulties, and that none can make the least pretence that there is no motive sufficient to outweigh the troubles which attend the exercise of obedience to the will of God. So that we see what a peculiar excellency there is in the Scriptures as a rule of life, above all the precepts of mere moralists, the foundation of obedience being laid deeper in man's obligation to serve his Maker, the practice of obedience being carried higher in those most holy precepts which are in Scripture, the reward of obedience being incomparably greater than what men are able to conceive, much less to promise or bestow.

The excellency of the Scriptures appears as they contain in them a covenant of grace, or the transactions between God and man in order to his eternal happiness. The more memorable any transactions are, the more valuable are any authentic records of them.—The Scriptures contain in them the Magna Charta of heaven, an act of pardon with the royal assent of heaven; a proclamation of good will from God towards men; and can we then set too great a value on that which contains all the remarkable passages between God and the souls of men, in order to their felicity, from the beginning of the world? Can we think, since there is a God in the world of infinite goodness, that he should suffer all mankind to perish inevitably without his propounding any means for escaping of eternal misery? Is God so good to men as to this present life; and can we think, if man's soul be immortal, that he should wholly neglect any offer of good to men as to their eternal welfare? Or is it possible to imagine that man should be happy in another world without God's promising it, and prescribing conditions in order to it? If so, then this happiness is no free gift of God, unless he has the bestowing and promising of it; and man is no rational agent, unless a reward suppose conditions to be performed in order to the obtaining it; or man may be bound to conditions which were never required of him; or if they must be required, then there must be a revelation of God's will, whereby he doth require them: and if so, then there are some records extant of the transactions between God and man, in order to his eternal happiness: for what reason can we have to imagine that such records, if once extant, should not continue still, especially since the same goodness of God is engaged to preserve such records, which at first did cause them to be indited?—Supposing then such records extant some where in the world, of these grand transactions between God and men's souls, our business is brought to a period: for what other records are in the world that can in the least vie with the Scriptures, as to the giving so just an account of all the transactions between God and men from the foundation of the world? which gives us all the steps, methods, and ways whereby God hath made known his mind and will to the world, in order to man's salvation? It remains only then that we adore and magnify the goodness of God in making known his will to us, and that we set a value and esteem upon the Scriptures, as the only authentic instruments of that Grand Charter of peace, which God hath revealed in order to man's eternal happiness.—*Stillingsfleet.*

THE VALLEY OF THE JORDAN, AND THE DEAD SEA.

We left the convent at three in the afternoon, ascended the torrent of Cedron, and at length crossing the ravine, rejoined our route to the east. An opening in the mountain gave us a passing view of Jerusalem. I hardly recognized the city; it seemed a mass of broken rocks; the sudden appearance of that city of desolation, in the midst of the wilderness had something in it almost terrifying. She was in truth the queen of the Desert.

As we advanced, the aspect of the mountains continued constantly the same; that is, a powdery white—without shade, a tree, or even moss. At half past four, we descended from the lofty chain we had hitherto traversed, and wound along another of inferior elevation. At length we arrived at the last of the chain of heights, which close in on the west of the valley of Jordan and the Dead Sea. The sun was nearly setting; we dismounted and lay down to contemplate at leisure, the lake, the valley, and the river.

When you speak in general of a valley, you conceive it either cultivated or uncultivated; if the former, it is filled with villages, cornfields, vineyards, and flocks; if the latter, it presents grass or forests; if it is watered by a river, that river has its windings and sinuosities, or projecting points afford agreeable and varied landscapes. But here is nothing of the kind. Conceive two long chains of mountains running parallel from north to south, without projections, without recesses, without vegetation. The ridge on the east, called the mountains of Arabia is most elevated: viewed at the distance of eight or ten leagues, it resembles a vast wall, extremely similar to the Jura, as seen from the lake of Geneva, from its form and azure tint. You can perceive neither summits nor the smallest peaks; only here and there slight inequalities, as if the hand of the painter who traced the lines along the sky, had occasionally trembled.

The chain on the eastern side forms part of the mountains of Judea—less elevated and more uneven than the ridge on the west, it differs also in its character; it exhibits great masses of rock and sand, which occasionally present all the varieties of ruined fortifications armed men, and floating banners. On the side of Arabia, on the other hand, black rocks with perpendicular flanks, spread from afar their shadows over the Dead Sea. The smallest bird could not find in these crevices of rock a morsel of food; every thing announces a country which has fallen under the divine wrath; every thing inspires the horror at the incest from whence sprung Ammon and Moab.

The valley which lies between these mountains resembles the bottom of the sea, from which the waves have long ago withdrawn; banks of gravel, a dried bottom—rocks covered with salt, deserts of moving sand—here and there stunted arbutus shrubs grow with difficulty on that arid soil; their leaves are covered with the salt which had nourished their roots while their bark had the scent and taste of smoke.

Instead of villages, nothing but the ruins of towers are to be seen. Through the midst

of the valleys flows a discolored stream, which seems to drag its lazy course unwillingly towards the lake. Its course is not to be discerned by the water, but by the willows and shrubs which skirt its banks—the Arab conceals himself in these thickets to waylay and rob the pilgrim.

Such are the places rendered famous by the maledictions of Heaven; that river is the Jordan; that lake is the Dead sea. It appears with a serene surface, but the guilty cities which are embosomed in its waves, have poisoned its waters. Its solitary abyss can sustain the life of no living thing; no vessel ever ploughed its bosom—its shores are without trees, without birds, without verdure; its water frightfully salt; it is so heavy that the highest wind can hardly raise it.

In travelling in Judea, an extreme feeling of ennui frequently seizes the mind, from the sterile and monotonous aspects which are presented to the eye; but when journeying through these deserts, the expanse seems to spread out to infinity before you—the ennui disappears, and a secret terror is experienced which, far from lowering the soul, elevates and inflames the genius. These extraordinary scenes reveal the land desolated by miracles—the burning sun, the impetuous eagle, the barren fig tree; all the poetry—all the pictures of scriptures are there. Every name recalls a mystery—every grotto speaks of a life to come—every peak re-echoes the voice of a prophet. God himself has spoken on these shores: these dried-up torrents, these cleft rocks, these tombs rent asunder, attest his resistless hand—the desert appears mute with terror; and you feel that it has never ventured to break silence since it heard the voice of the Eternal.

I employed two complete hours in wandering on the shores of the Dead Sea, notwithstanding the remonstrances of the Bedouins, who pressed me to quit that dangerous region. I was desirous of seeing the Jordan, at the place where it discharged itself into the lake; but the Arabs refused to lead me thither, because the river, near its mouth, makes a detour to the left, and approaches the mountains of Arabia. It was therefore necessary for us to direct our steps towards the curve nearest us. We struck our tents, and travelled for an hour and a half with excessive difficulty, through a fine silvery sand. We were moving towards a little wood of willows and tamarinds, which, to my great surprise, I perceived growing in the midst of the desert. All of a sudden the Bethlehemites stopped, and pointed to something at the bottom of a ravine, which had not yet attracted my attention.

Without being able to say what it was, I perceived a sort of sand rolling on through the fixed banks which surrounded it. I approached it, and saw a yellow stream which could hardly be distinguished from the sand of its own two banks. It was deeply furrowed through the rocks, and with difficulty rolled on, a stream surcharged with sand: it was the Jordan.

VALLEY OF THE JEHOSEPHAT.—The aspect of this celebrated valley is desolate. The western side is bounded by a ridge of lofty rocks, which support the walls of Jerusalem, above which the towers of the ci-

ty appear. The eastern side is formed by the Mount of Olives, and another eminence called the Mount of Scandal, from the idolatry of Solomon. These two mountains adjoin each other, are almost bare, and of a red and sombre hue; on their desert side you see here and there some black and withered vineyards, some ploughed land, covered with hyssop, and a few ruined chapels. At the bottom of the valley, you perceive a torrent traversed by a single arch, which appears of great antiquity. The stones of the Jewish cemetery appear like a mass of ruins at the foot of the mountain of Scandal, under the village of Siloam. You can hardly distinguish the buildings of the village from the ruins with which they are surrounded. Three ancient monuments are particularly conspicuous; those of Zachariah, Jehosaphat, and Absalom. The sadness of Jerusalem, from which no smoke ascends, and in which no sound is to be heard; the solitude of the surrounding mountains, where not a living creature is to be seen; the disorder of those tombs, ruined, sacked, and half exposed to view, would almost induce one to believe, that the last trump had been heard, and that the dead were about to rise in the valley of Jehoshaphat.

THE RUINS OF CARTHAGE.—From the summit of Byrsa, the eye embraces the ruins of Carthage, which are more considerable than are generally imagined; they resemble those of Sparta, having nothing well preserved, but embracing a considerable space. I saw them in the middle of February; the olives and the fig trees were already bursting into leaf; large bushes of angelica and acanthus formed tufts of verdure, amid the remains of marble of every color. In the distance I cast my eyes over the isthmus, the double sea—the distant isles—a cerulean sea, a smiling plain, and azure mountains. I saw forests and vessels, and aqueducts; Moorish villages and Mahometan hermitages; glittering minerals, and the white buildings of Tunis. Surrounded with the most touching recollections, I thought alternately of Dido, Sophonisba, and the noble wife of Astrubal. I contemplated the vast plains where the legions of Hannibal, Scipio, and Cesar were buried; my eyes sought for a sight of Utica. Alas! the remains of the palace of Tiberius still remain in the island of Capri, and you search in vain at Utica for the house of Cato.

Finally, the terrible Vandals, the rapid Moors passed before my recollection, which terminated at last on Saint Louis expiring on that inhospitable shore.—*Chateaubriand's Travels.*

RESTORATION OF THE JEWS.

Says the Apostle, I would not that ye should be ignorant of this mystery that blindness in part has happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved.—Romans xi, 25.

Few commentaries extend the time for the restoration or conversion of the Jews, beyond the year 1886. Of the fact of their conversion, none who believe the New Testament can doubt. But the precise time, and the

manner in which this shall be effected, the Lord has reserved to himself, and it must be expected that the opinion of men in regard to it, will be various, and in many instances contradictory. In all probability it will take place near the time of the thousand years of peace and rest, foretold in the Revelation, when Satan shall be bound, and not permitted to deceive the nations any more, till the thousand years are finished.

The Lord, and not man, will have the glory of bringing about this event, and all the efforts and undertakings of men to accomplish it will prove unavailing, as heretofore has been the case down to the present time. A Jew once said to me, says Adam Clarke, There are some of you christians, who are making wonderful efforts to convert the Jews. Ah, there is none but God Almighty that can convert a Jew. Adam Clark remarks, Truly I believe him. Only God can convert any man, and if there be a peculiar difficulty to convert any soul, that difficulty must be in the conversion of the Jew.—*Reformer.*

REMARKS.—Neither the house of Joseph in America, nor the Jews among all nations, nor the ten tribes which went out to that country, "where never mankind dwelt," can be converted by ministers though the Gentiles are: for God has said to his son in the Psalms, Thy people, [Israel] shall be willing in the day of thy power; (that is, when he comes in the clouds of Heaven, and all the tribes mourn, [the whole 12.] they will be ready and willing to receive the Messiah.)—[*Star.*]

BIBLE PROVERBS.

Wickedness proceedeth from the wicked. What is the proverb, &c. The days are prolonged and every vision faileth? Thus saith the Lord God. The days are at hand, and the effect of every vision. The fathers have eaten sour grapes, and the children's teeth are set on edge. Physician heal thyself. The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire.

The Providence, (R. L.) American, gives the names, ages, and residence of thirty seven Revolutionary soldiers, who were present at the recent celebration of our National Independence in that city. The oldest was 94, and the youngest 62.

At the celebration in 1830, says the American, 76 Revolutionary soldiers were present; & in 1831, 53. In a few years more, these last remains of Revolutionary glory will live only in the memory of their countrymen.

BAD COMPANY, &c.—(CONTINUED.)

Virtue is soon thought a severe rule; the gospel an inconvenient restraint; a few pangs of conscience now and then interrupt the pleasures; and whisper to him that he once had better thoughts, but was thrown by degrees dis away, and he who at first was shocked even at the appearance of vice, is formed by habit into a profligate leader of vicious pleasures, perhaps into an abandoned tempter to vice.—So carefully should we oppose the first approaches of sin; so

vicious should we be against so invidious an enemy?

Our own bad inclinations form another argument against his company. We have so many passions and appetites to govern; so many bad propensities of different kinds to watch, that amidst such a variety of enemies within, we ought at least to be on our guard against those without. The breast even of a good man is represented in scripture, and experienced in fact to be in a state of warfare. His vicious inclinations are continually drawing him one way, while his virtue is making efforts another. And if the scripture represent this as the case even of a good man, whose passions, it may be imagined, are become in some degree cool, and temperate, and who has made some progress in a virtuous course; what may we suppose to be the danger of a raw, unexperienced youth, whose passions and appetites are violent and seducing, and whose mind is in a still less confirmed state? It is his part surely to keep out of the way of temptation; and to give his bad inclinations as little room as possible to acquire new strength.—[Ctlin.]

The Evening and the Morning Star.

INDEPENDENCE, MO. AUGUST, 1832.

PRESENT AGE OF THE WORLD.

There are so many different opinions upon, as well as various periods to the age of the world, that we fear the truth of the matter will be believed by few. Whether by the commentator upon the sacred writings, or by the clergy, the term of four thousand and four years, was put down as the exact time from the beginning till the birth of the Savior, we shall not pretend to say, but content ourselves by stating, that 4004 years, which is the present Christian calculation, added to the current year of our Lord, makes but 5836 years since the commencement of time in this world. But upon collecting the passed periods that the Lord has been pleased to measure out to his servants, by the prophets, we find a very different amount of years from the beginning.—We compute thus:

Chapters.	Years.
Gen. 5 & 8, From Adam to the end of the flood	1656
" 11 From the flood to Abram,	292
" 21 From Abram to Isaac,	100
" 25 From Isaac to Jacob,	60
" 47 From Jacob's birth to his entering Egypt,	130
Ex. 12 The children of Israel in Egypt,	430
From their departure out of Egypt till the birth of the Savior,	1491
Years before Christ	4150
Since his birth,	1832
From the beginning till now,	5991
Deduct	5683

Difference, 155

Here we have more than a century and a half difference on a subject of the utmost importance to the human family: and that, too, from the word of the Lord. And how comes this, asks the humble enquirer, I thought the Spirit of God taught his disciples alike in all ages, and in all things! Be patient, beloved reader, and you shall know where the error comes from. The different parcels of time, from the creation until Jacob told Joseph the days of his pilgrimage were 130 years; are just as explicit as words at full length can make them; and he that will, may add the

years of each man from birth to birth, till he comes to Jacob's pilgrimage, when he entered Egypt, and he will find 2238 years.—Very well, but notwithstanding the word of the Lord says, in several places, that the children of Israel sojourned in Egypt four hundred and thirty years, in words at full length, yet all christendom reject the account, and declare that the said 430 years commenced when Abram departed from Ur in Chaldea, leaving Israel in Egypt but 220 years, and some have actually had the presumptuous audacity to endeavor to strengthen this calculation, by quoting Paul's words in the 3d chapter of Gallatians: The covenant that was confirmed before of God in Christ, the law that was four hundred and thirty years after, cannot disanul, that it should make the promise of none effect. Now let us search out the word confirm, and we shall learn that Paul allowed the children of Israel to be in Egypt 430 years, according to the record of the prophets. The 105th Psalm says, O ye seed of Abraham, his servant, ye children of Jacob his chosen; he is the Lord our God; his judgments are in all the earth; he hath remembered his covenants to a thousand generations; which he made with Abraham and his oath unto Isaac, confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant. He that believes the Bible, knows that God made a covenant with Abraham, and said to Isaac, I will perform the oath which I swore unto Abraham thy father, and when the same God spoke to Jacob, saying, Fear not to go down into Egypt—I will surely bring you up again, in addition to the promise before, that, in him and his seed should all the families of the earth be blessed, he has the confirmation, that Paul when he used to confirm had no reference to the time when God made the covenant with Abraham. Besides the prophetic declaration, that the seed of Abraham should be a stranger in a land not theirs: and they should be afflicted 400 years (Gen. 15.) Stephen says in the 7th chap. of Acts, that they were evil-treated that length of time, which just agrees with the general account, that about thirty years after Jacob went into the land of Goshen a new king rose up, who began to torment Israel and to increase the tale of his labor, which lasted four hundred years.

The objection to this account of time, is, like others against the scripture, made by man upon the supposition, that if Levi begat Kohath, and Kohath begat Amram, and Amram begat Moses, there could not have been 430 years, as the age of man at that day rarely exceeded 120 or 130 years.

As there is but one place, as we recollect, that carries an idea that Moses was the SON of Amram, if the world will furnish us with the Book of the kings of Israel and Judah mentioned in the 9th chap. of 1st Chronicles, wherein the genealogies of the fathers of Israel and Judah were regularly kept, we will endeavor to explain the secret; so we add 430 years to the last sum, and it makes 2668 years when God brought Israel out of bondage.

From this till the Savior came, are 1491 years. Divided thus; to the commencement of Solomon's temple, 480, as mentioned in the 6th chap. of the 1st book of Kings. From thence to the Babylonian captivity, the

Jews, are 411 years, drawn from the different reigns of the various kings. In this account we think there is a small difference, not to exceed 8 or 10 years; we take the least. From the Babylonish captivity till the birth of the Savior, not only the scripture and commentators, but the Book of Mormon also, agree in 600 years; which three sums, added to 2668, gives an aggregate of four thousand one hundred and fifty five years to the commencement of this present era.

We will remark here, that years cannot be calculated by generations. For the 1948 years from Adam to Abraham included 28 generations; 97½ years to a generation in all, but before the flood 166 years. From Abraham to Christ were 42 generations; 2211 years, which would give about 52½ years to a generation; but as the sacred writer divided the said 2211 years into three portions of 14 generations each, we have from Abraham to David 1126 years; equal to 80½ years to a generation. From David to the captivity at Babylon, 485 years, equal to 34½ years to a generation; and from the captivity to the birth of Christ, 690 years; equal to 42½ years to a generation. Wherefore he that is wise will watch the signs, without measuring the length of a generation.

As no serious objections have been made to the current account of time called the christian era, we shall not only suppose it correct, but set it down so, at 1832, and with the old and new eras, we have five thousand nine hundred and ninety one years; leaving the world NINE years from the beginning of the seven thousandth year, or sabbath of the creation; but as all have the privilege of ascertaining such facts for themselves, we ask no man to take our word for the age of the world; the word of the Lord is enough, and whether it be 160 or only 9 years to the morning of the Great Day, is not so much matter, as the solemn reality—are we ready?

TO THE HONORABLE MEN OF THE WORLD.

To the honorable searchers for truth, we, in a spirit of candor and meekness, are bound by every tie that makes man the friend of man, by every endowment of Heaven that renders intelligent beings seekers of happiness, to show you the way to salvation. In fact we are not only bound to do thus for those that seek the riches of eternity, but to walk in the tracks of our Savior, we must love our enemies; bless them that despitefully use us, and persecute us, or you and the world may know that we are not the children of God.—Therefore, to be obedient to the precepts of our divine master, we say unto you, search the scriptures—search the revelations which we publish, and ask your heavenly father, in the name of his son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to his glory, he will answer you by the power of his Holy Spirit; you will then know for yourselves, and not for another; you will not then be dependant on man for the knowledge of God; nor will there be any room for speculation. No; for when men receive their instruction from him that made them, they know how he will save them.

Then again we say search the scriptures; search the prophets, and learn what portion of them belongs to you, and the people of the nineteenth century. You, no doubt, will agree with us, and say, that you have no right to claim the promises of the inhabitants before the flood; that you cannot found your hopes of salvation upon the obedience of the children of Israel, when journeying in the wilderness; nor can you expect that the blessings which the apostles pronounced upon the churches of Christ eighteen hundred years ago, were intended for you; again, if others blessings are not your blessings, others curses are not your curses; you stand then in these last days, as all have stood before you, agents unto yourselves, to be judged according to your works.

Every man lives for himself. Adam was made to open the ways of the world, and for dressing the garden. Noah was born to save seed of every thing, when the earth was washed of its wickedness by the flood; and the son of God came to redeem it from the fall. But except a man be born again he cannot see the kingdom of God. This eternal truth settles the question of all man's religion. A man may be saved after the judgment in the Terrestrial kingdom, or in the Testimonial kingdom, but he can never see the Celestial kingdom of God, without being born of water and the Spirit. He may receive a glory like unto the moon, or a star, but he can never come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new Covenant, unless he becomes as a little child, and is taught by the Spirit of God. Wherefore, we again say, search the revelations of God; study the prophecies, and rejoice that God grants unto the world, seers and prophets; they are they who saw the mystery of godliness; they saw the flood before it came; they saw angels ascending and descending upon a ladder that reached from earth to Heaven; they saw the stone cut out of the mountain that filled the whole earth; they saw the Son of God come from the regions of bliss and dwell with men on earth; they saw the Deliverer come out of Zion, and turn away ungodliness from Jacob; they saw the glory of the Lord when he shewed the transfiguration of the earth on the Mount; they saw every mountain laid low and every valley exalted when the Lord was taking vengeance upon the wicked; they saw truth spring out of the earth, and righteousness look down from heaven in the last days, before the Lord came the second time, to gather his elect; they saw the end of wickedness on the earth, and the sabbath of creation crowned with peace; they saw the end of the glorious thousand years, when Satan was loosed for a little season; they saw the day of judgment when all men received according to their works, and they saw the Heaven and earth flee away to make room for the city of God; when the righteous receive an inheritance in eternity. And, fellow sojourners upon earth, it is your privilege to purify yourselves and come up to the same glory, and see for yourselves and know for yourselves.

And, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

THE BOOK OF ETHER.

The book of Mormon contains a short history of a race of people, which lived on this continent many generations before the children of Israel came to it. This brief account was written by a prophet of the Lord named Ether, and his account, embracing a period from the confounding of the language at the building of Babel, to about 600 years before the birth of the Savior is supported by the Bible; for the Lord declares that he scattered them abroad from thence, upon the face of all the earth. This nation, which in honor of one of the first families that came over, were called Jaredites, must have had the unmolested control and use of America, near 1300 years. No nation, since then, can boast of so long a national existence, and but few before; the Americans, or, at least, some Cousins, had the world to themselves about 1600 years before the flood. As to the Jaredites no more is known than is contained in the Book of Ether. Perhaps "Lightning writing Rock," in Massachusetts, may hold an unknown tale in relation to these pioneers of the land of liberty which can yet be revealed. God is great, and when we look abroad in the earth, & take a glance through the long avenue of departed years, we cannot only discover the traces in artificial curiosities, and common works, and small falls, mountain caves, and extensive prairies, where the Jaredites filled the measure of their time, but as they were a very large race of men, we have heard that very large bones have been dug up from the earth; we may conclude that was the skeleton of a Jaredite. The mystery of man in this world has not been unfolded to all, yet, and may not be in full, till the Savior comes; but enough has come to light in these last days, to show that man was made by multiply and replenish the earth, and subdue it, whether a few branches of Christendom knew it or not. To the point a beautiful sketch of the book of Ether is handed down to us in the book of Mormon, by Moroni. We give an extract.

And it came to pass that the days of Ether was in the days of Coriantumr, and Coriantumr was king over all the land. And Ether was a prophet of the Lord, wherefore Ether came forth in the days of Coriantumr, and began to prophesy unto the people, for he could not be constrained because of the spirit of the Lord which was in him, for he did cry from the morning, even until the going down of the sun, exhorting the people to believe in God, unto repentance; lest they should be destroyed, saying unto them, that by faith all things are fulfilled; wherefore, whose believeth might with surety hope for a better world, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which should make them sure and steadfast, always abounding unto good works, being led to glory by God. And it came to pass that Ether did prophesy great and marvelous things unto the people, which they did not believe because they saw them not. And now I, Moroni, would speak somewhat concerning these things. I would shew unto the world that faith is things which are hoped for and not seen, wherefore dispute not because ye see not, for ye receive no witness until after the trial of your faith; for it was by faith that Christ shewed himself unto our fathers, after that he had risen from the dead; and he shewed not himself unto them, notwithstanding they had faith in him; wherefore it must needs be, that some had faith in him, for he shewed himself unto the world. But because of the faith of men, he has shewn himself unto the world, and glorified the name of the Father, and prepared a way that thereby others might be partakers of the heavenly gift, that they might hope for those things which they had not seen; wherefore ye may also have hope, and be partakers of the gift, as ye will but have faith. Behold, it was by faith that they of old were called a Jer the order of God; wherefore by faith was the law of Moses given. But in the gift of his son hath God prepared a more excellent way, and it is by faith that it hath been fulfilled, for if there be no faith among the children of men, God can do no miracle among them; wherefore he shewed not himself, until after their faith. Behold it was the faith of Alma and Amulek that caused the prison to tumble to the earth. Behold, it was the faith of Nephi and Lehi that wrought the change upon the Lamanites, that they were baptized with fire and with the Holy Ghost; behold it was the faith of Ammon and his brethren, which wrought so great a miracle among the Lamanites

yes, and even all things which wrought miracles, wrought them by faith, even those which are before Christ, and also them which were after. And it was by faith that the three disciples obtained a glimpse, that they should not taste of death, and they obtained not the promise until after their faith. And it was at any time, both any wrought miracles until after their faith. Wherefore they first believed in the son of God, and there were many whose faith was so established strong even before Christ came, which could not be kept from within the veil, but truly saw with their eyes the things which they had believed with an eye of faith, and they were glad. And behold, we have seen in this record, that one of these was the brother of Jared, for so great was his faith in God, that when God put forth his finger he could not hide it from the sight of the brother of Jared, because of his word which he had spoken unto him, which he had obtained by faith. And after that the brother of Jared had beheld the finger of the Lord, because of the promise which the brother of Jared had obtained by faith, the Lord could not withhold anything from him, sight therefore he shewed him all things; for he could no longer be kept without the veil. And it is by faith that my fathers have obtained the promise that these things should come unto their brethren through the Gentiles; therefore the Lord hath commanded me, ye even Jesus Christ. And I said unto him, Lord the Gentiles will mock at these things, because of our weakness in writing; for Lord thou hast made us mighty in word by faith, whereunto thou hast not made us mighty in writing; for thou hast made all these people that they could speak much, because of the Holy Ghost which thou hast given them; and thou hast made us that we could write but little, because of the awkwardness of our hands. Behold thou hast not made us mighty in writing like unto the brother of Jared, for thou madest him that the things which he wrote were mighty, even as thou art, unto the overpowering of man to read them. Thou hast also made us words powerful and great, even that we cannot write them therefore, when we write we behold our weakness and stumble because of the placing of our words; and I fear that the Gentiles shall mock at our words. And when I said this, the Lord spake unto me saying, fools mock, but they shall mourn; and my grace is sufficient for the mock, that they shall take no advantage of thy weakness; and if men come unto me I will shew unto them their weakness. I give unto men weakness, that they may be humble; and my grace is sufficient for all men that humble themselves before me; if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them. Behold, I will shew unto the Gentiles their weakness, and I will shew unto them their faith, hope, and charity, bringeth unto me the foundation of all righteousness.

And now, I, Moroni, proceed to finish my record concerning the destruction of the people of which I have been writing. For behold, they rejected all the words of Ether; for he truly told them of all things; from the beginning of man; and how that after the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord. Wherefore the Lord would have that all men should serve him, which dwelt upon the face thereof; and that it was the place of the New Jerusalem, which should come down out of Heaven, and the holy sanctuary of the Lord. Behold, Ether saw the days of Christ, and he spake concerning a new Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after that it should be destroyed, it should be built up again, a holy city unto the Lord, wherefore it could not be a new Jerusalem, for it had been in a time of old, but it should be built up again, and become a holy city unto the Lord; and it should be built up unto the house of Israel, and that a new Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for the which things there has been a type, for as Joseph brought his father down into the land of Egypt, even so one died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they perish not, even as he was merciful unto the father of Joseph, that he should perish not, wherefore the remnant of the house of Joseph shall be built up on this land, and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old, and they shall no more be confounded, until the end come, when the earth shall pass away. And there shall be a new heaven and a new earth; and they shall be like unto the old, save the old have passed away, and all things have become new. And then cometh the New Jerusalem, and blessed are they which dwell therein, for it is they whose garments are made white

through the blood of the Lamb; and they are they which are numbered among the remnant of the seed of Joseph, which are of the house of Israel. And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they which were scattered and gathered in from the four quarters of the earth, and from the north, countries, and are partakers of the fulfilling of the covenant which God made with their father Abraham. And when these things come, Isaiah 60:1-3, the Scripture which saith, There are they which were first, which shall be last; and there are they which were last, which shall be first.

Let every one that queries about more revelations from the Lord, take his bible and see if God ever acknowledged a church; to be his, unless there was a prophet in it. This is one of the most important points relative to salvation; for, as it is written, not every one that says Lord, Lord, shall enter into the kingdom of heaven.

One of the commandments says, My servants who are abroad in the earth, shall send forth the account of their stewardships to the land of Zion, for Zion shall be a seat, and a place to receive, and in do all these things: Wherefore we would remind the elders at a distance, to send forth, to the Editor of the Star, post paid, all matters connected with their mission, embracing historical facts, the number of sheaves the faithful laborers are blessed with, and all else, that may be well-pleasing in the sight of him who said, What thou seest, write in a book.

The prophet told the truth, when, prophesying of the last days, he said, The good is perished out of the earth, for so it is. Christ's disciples were nicknamed CHRISTIANS, in the meridian of time, and his disciples are now called MORMONS, with-out authority or provocation, by the secular press, as well as the political set, however, with an intimation to follow the Savior's golden rule, or to teach mankind, to embrace Paul's more excellent way: Let brotherly love continue.

The editor of this paper, husband of this season's growth, ripe corn on the 25th July last, some of which has been planted for a second crop, and is coming on finely.

Worldly Matters

Congress has appropriated, for internal improvements this year, more than 1,000,000. The president of the United States has put his veto to the bill re-chartering the U. S. bank. The remains of the celebrated French minister, Casimir Perier, as soon as he died, with the cholera, were buried with great pomp at Paris, in a separate apartment.

According to a report recently made in Congress there have been in the United States 40,000 deaths, 250 persons killed, and 104 persons wounded.

A London paper states that the Rev. C. C. Cotton, author of "Lacoe," put a period to his existence on Saturday at Rouen, France. The dread of undergoing a surgical operation, is the cause assigned for committing this melancholy act.

We learn that the amount of duties secured to be paid at the Custom House in New York for the quarter ending on the first day of April last, exceeded five millions seven hundred thousand dollars, a sum exceeding by nearly one million of dollars the amount ever before secured in the corresponding quarters of any previous year.

A workman in the employ of Mr. Stevens, one of the tavern keepers in Altoona, dug up a root in the field, on Thursday last, and not understanding its nature, bit off and ate a piece of it. He died in consequence, in about one hour and a half. The root, we believe, is called the Sassafras root.

American Nations. A sample of this article has been shown us, made of the nankeen colored cotton, raised in Georgia, on the estate of Senator Forsyth. It is sold at two dollars the piece, and is finer than the India nankeen ordinarily worn; still the natives are intended to be manufactured in India, and not from the India in the important production of not fading from wear. On the contrary, a sample was shown us which had been in wear two years, & still grows of a darker & richer color. It was made at Patterson, N. J., and presented to the article, and be applied with it, by applying to Mr. A. C. Williams, Bowly's wharf, Baltimore. (Baltimore Star, 21st July.)

The N. Y. Observer contains a letter from Paris, dated April 30th, of which the following is an extract.

From all I can learn, although there have been many cases of cholera among the higher classes and those in easy circumstances, the great body of those who have fallen victims to it, are the wretched and the vicious. The drunkard, whether high or low, stands but little chance to escape; and among those wretched, truly wretched beings, the prostitutes of the city, the mortality has been frightful. In one house in which there were sixty of these women, but one escaped; and in a street, the Rue de la Mortellerie, in which there were computed to be 1300 of them, 2500 have fallen victims.

THE MINING COUNTRY.

The situation of this whole country called the lead mines in the state and territory, and the country adjoining the mining district, embracing an extent of about 400 miles long, and 60 or 70 broad, is at this time in a condition of distress, unparalleled in the history of our country.

Travel west, east, north, or south, we see nothing but waste, desolation and depopulation. Fields half plowed for sowing and planting, some just planted; gardens partly made, hogs, cattle, fowls, &c. running wild, houses vacated and left with all the furniture within them, and not an inhabitant within 60 miles, presents an aspect too gloomy for reflection.

Four years of the hardest kind of times for all who continued to reside in this country have passed, leaving no other consolation, than the belief that they would come to an end. This spring seemed to open prospects in the gold, silver, and copper, and every man, woman and child seemed to gladden at seeing approached, in what a common expression they say, that our best times were at hand. The farmers, the miners, the mechanics, the merchants, all began to feel business as if a new era had dawned. Their property was national, they built their hopes on the result of their country's business.

How the scene changed! Look at our country now, and the question resolved. The whole country is vacated and the inhabitants driven by our numerous neighbors, whom we have so long favored and fed, into forts, blockades, &c. and some die without an escort of from 20 to 30 well armed men, to protect their farms. Our allies seem to have nearly all their property on fire, and are now suffering from the ravages of locusts, upon our country. We are not force enough here to protect our own. The Illinois militia are disbanded and have not been in our own battles, defend our own country, or fall a sacrifice to the tomahawk and scalping knife.

The United States troops are too few to afford any protection to this part of the country. We cannot go out to wage an offensive war against our enemy without endangering the safety of women, children and property at our homes. Hence we can do nothing towards concluding the destructive war, but we may secure some relief from other sources.

The people are all forced in different parts of our country, with but a few days provision, and sometimes growing in the country. Hence this war continues lasting without some relief from the lower country, must be the result. We are willing to give our lives if our families can be protected at home.

Our mills are all stopped, and some carried away, and then generally interrupted or cut off by the Indians.

We have only given above a faint picture of the situation of this upper Mississippi region. (Continued on 4th page.)

A Paris correspondent of the New York Courier & Enquirer, has the following TABLE OF POPULATION.

The fourth year of society with which France is now threatened, gives an additional interest to the statistical table which I now submit. It contains a statement of the average price of corn in France and Prussia respectively, for the 10 years from 1817 to 1826, both inclusive. The other columns indicate the number of deaths and births, and the excess of the birth over the death, in each year, and it is not a little interesting to see how this excess is affected by the war of 1815. The total population of Prussia is about 17,000,000, while that of France is fully 25,000,000. The population of Prussia was 17,000,000 in 1817, and in 1826 it was 17,000,000, while in France no more than 1,000,000, exceeding the numbers to be the same for 1817 and the previous year. The French prices are of course stated in francs and centimes, per bushel, and the Prussian in thalers and schellings, and the value of the franc in French money being 5 francs 75 centimes.

not every gift given unto them, for there are many gifts, and to every man is given a gift by the Spirit of God: to some is given one, and to some is given another, that all may be profited thereby; to some is given by the Holy Spirit to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life if they continue faithful. And again, to some it is given by the Holy Spirit to know the difference of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. And again it is given by the Holy Spirit to some to know the diversities of operations, whether they be of God or not, so that the manifestations of the Spirit may be given to every man to profit with all. And again, verily I say unto you, to some it is given, by the Spirit of God, the word of wisdom; to another is given the word of knowledge, that all may be taught to be wise and to have knowledge. And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal. And again, to some it is given, the working of miracles; and to others it is given to prophesy, and to others the discerning of spirits. And again, it is given to some to speak with tongues, and to another it is given the interpretation of tongues; and all these gifts come from the Lord, for the benefit of the children of God. And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any among you professing and yet not be of God. Behold, it shall come to pass that he that asks in spirit shall receive in spirit; that unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby: he that asks in spirit asks according to the will of God, wherefore it is done even as he asks. And again I say unto you; all things must be done in the name of Christ, whatsoever you do in the spirit; and ye must give thanks unto God in the spirit for whatsoever blessing ye are blessed with; and ye must practice virtue and holiness before me continually: even so; Amen.

A REVELATION GIVEN

MAY 2, 1831.

Hearken, O ye elders of my church, and give ear to the voice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the spirits which have gone abroad in the earth. Behold, verily I say unto you, that there are many spirits, which are false spirits, which have gone forth in the earth, deceiving the world; and also some have sought to deceive you, that he might overthrow you. Behold, I the Lord have looked upon you and have seen abominations in the church, which profess my name; but blessed are they who are faithful and endure whether in life or in death, for they shall inherit eternal life. But wo unto them that are despis-

ers, and hypocrites, for thus saith the Lord, I will bring them to judgment. Behold, verily I say unto you, there are hypocrites among you, and have deceived some which has given the adversary power; but behold such shall be reclaimed, but the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will, and wo unto them that are cut off from my church, for the same are overcome with the world; wherefore let every man be aware lest he do that which is not in truth and righteousness before me.

And now come, saith the Lord, by the spirit, unto the elders of his church, and let us reason together, that ye may understand: let us reason even as a man reasons one with another face to face: now when a man reasons he is understood of man, because he reasons as a man: even so will I the Lord reason with you that you may understand; wherefore I the Lord ask you this question: Unto what were ye ordained; to preach my gospel by the spirit, even the comforter which was sent forth to teach the truth; and then receive ye spirits which ye could not understand, and received them to be of God, and in this are ye justified? Behold ye shall answer this question yourselves, nevertheless I will be merciful unto you: he that is weak among you hereafter shall be made strong. Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the comforter, in the spirit of truth, shall he preach it by the spirit of truth, or some other way; and if by some other way, it be not of God; and again he that receives the word of truth does he receive it by the spirit of truth, or some other way; if it be some other way it be not of God. Therefore, why is it that ye cannot understand and know that he that receives the word by the spirit of truth, receives it as it is preached by the spirit of truth, wherefore he that preaches and he that receives understands one another and both are edified and rejoice together; and that which does not edify is not of God and is darkness; that which is of God is light, and he that receives light and continues in God, receives more light, and that light grows brighter and brighter until the perfect day. And again, verily I say unto you, and I say it that ye may know the truth, that you may chase darkness from among you, for he that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is least, and the servant of all; wherefore he is possessor of all things, for all things are subject unto him, both in heaven and on earth; the life, the light, the spirit and the power, sent forth by the will of the Father, through Jesus Christ his Son; but no man is possessor of all things, for he is purified and cleansed from all unrighteousness, and if ye be purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done; but know this, it shall be given you what you shall ask, and as ye are appointed to the head, the spirits shall be subject unto you; wherefore it shall come to pass that if you behold a spirit manifested that ye cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus and if he give not unto you that spirit, then ye may know that it is not of God; and it shall be given unto you, and

over that spirit, and you shall proclaim against that spirit with a loud voice, that it is not of God; not with railing accusation that ye be not overcome; neither with boasting, nor rejoicing, lest you be seized therewith; he that receives of God let him account it of God, and let him rejoice that he is accounted of God worthy to receive; and by giving heed and doing these things which ye have received, and which ye shall hereafter receive, and the kingdom is given unto you of the Father, and power to overcome all things, which are not ordained of him; and behold, verily I say unto you blessed are you that hear these words of mine from the mouth of my servant, for your sins are forgiven you. Let my servant Joseph Smith Jr. in whom I am well pleased, and my servant Parley P. Pratt, go forth among the churches and strengthen them by the word of exhortation; and also my servant John Whitmer, or as many of my servants as are ordained unto this office, and let them labor in the vineyard; and let no man hinder them of doing that which I have appointed unto them; wherefore in this thing my servant Edward Partridge is not justified, nevertheless let him repent and he shall be forgiven. Behold ye are little children, and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth. Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father has given me; and none of them which my Father has given me shall be lost; and the Father and I are one; I am in the Father and the Father in me; and inasmuch as ye have received me, ye are in me, and I in you; wherefore I am in your midst; and I am the good Shepherd; and the day comes that you shall hear my voice and see me, and know that I am. Watch, therefore, that ye may be ready: even so. Amen.

EXTRACT FROM THE PROPH-

ECY OF ENOCH.

And it came to pass that Enoch continued his speech saying, Behold our Father Adam taught thee things, and many have believed, and become the sons of God, and many have believed not and perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them. And from that time forth Enoch began to prophesy, saying unto the people, that as I was journeying and stood upon the plain Mahanah, I cried unto the Lord, and there came a voice out of the heaven, saying, Turn ye and get ye upon the mount Simeon. And it came to pass that I turned and went upon the mount, and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory, and I saw the Lord; he stood before my face, and he talked with me, even

as a man talks one with another face to face; and he said unto me, Look, and I will show unto you the world for the space of many generations. And it came to pass that I beheld the valley Shum, and to a great people which dwell in tents, which were the people of Shum. And again the Lord said unto me, Look, and I looked towards the north, and I beheld the people of Canaan, which dwell in tents. And the Lord said unto me, Prophecy, and I prophesied saying, Behold the people of Canaan which are numerous shall go forth in battle array against the people of Shum, and shall slay them; that they shall utterly be destroyed, and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; for behold the Lord shall curse the land with much bent, and the barrenness thereof shall go forth forever. And there was blackness come upon all the children of Canaan, that they were despised among all people. And it came to pass that the Lord said unto me, Look, and I looked and beheld the land of Sharon, and the land of Enoch, and the land of Ormer, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannibah, & all the inhabitants thereof; and the Lord said unto me, Go to this people and say unto them, Repent, lest I come out and smite them with a curse, and they die. And he gave unto me a commandment that I should baptize in the name of the Father, and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.

And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent. And so great was the faith of Enoch that he led the people of God, and their enemies came to battle against them, and he spake the word of the Lord, and the earth trembled; and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language, which God had given him. There also came up a land out of the

depth of the sea; and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all the people which fought against God; and from that time forth there were wars and bloodsheds among them, but the Lord came, and dwelt with his people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people: And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them: and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the city of holiness, even ZION. And it came to pass that Enoch talked with the Lord, and he said unto the Lord, Surely Zion shall dwell in safety forever: But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed. And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven! And the Lord said unto Enoch, Behold my abode forever: and Enoch also beheld the residue of the people which were the sons of Adam, and they were a mixture of all the seed of Adam, save it were the seed of Cain, for the seed of Cain were black, and had not place among them. And after that Zion was taken up into heaven, Enoch beheld and lo, all the nations of the earth were before him! and there came generation upon generation, and Enoch was high and lifted up, even in the bosom of the Father, and the Son of Man; and behold the power of Satan was upon all the face of the earth. And he saw angels descending out of heaven; and he heard a loud voice, saying, Wo, wo, be unto the inhabitants of the earth! And he beheld Satan, and he had a great chain in his hand, and it veiled the whole face of the earth with darkness, and he looked up and laughed, and his angels rejoiced. And

Enoch beheld angels descending out of heaven bearing testimony of the Father and Son: and the Holy Spirit fell on many, and they were caught up by the powers of heaven into Zion. And it came to pass that the God of heaven looked upon the residue of the people, and he wept, and Enoch bore record of it, saying, How is it the heavens weep and shed forth their tears as the rain upon the mountains! And Enoch said unto the Lord, How is it that you can weep, seeing you are holy and from all eternity to all eternity? and were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still; and yet you are there, and your bosom is there; and also, you are just; you are merciful and kind forever; you have taken Zion to your own bosom from all your creations, from all eternity to all eternity, and nought but peace, justice and truth is the habitation of your throne; and mercy shall go before your face and have no end: how is it that you can weep? The Lord said unto Enoch, Behold these your brethren: they are the workmanship of my own hands, and I gave unto them their knowledge, in the day I created them; and in the garden of Eden gave I unto man his agency; and unto your brethren have I said, and also gave commandment, that they should love one another; and that they should choose me their Father, but behold they are without affection; and they hate their own blood, and the fire of my indignation is kindled against them: and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them. Behold I am God, Man of holiness is my name; Man of council is my name, and Endless and Eternal is my name, also. Wherefore, I can stretch forth my hands and hold all the creations which I have made; and my eye can pierce them, also; and among all the workmanship of my hand, there has not been so great wickedness, as among your brethren; but behold their sins shall be upon the heads of their fathers: Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands: Wherefore, should

not the heavens weep, seeing these shall suffer? But behold, these, which your eyes are upon, shall perish in the floods; and behold I will shut them up: a prison have I prepared for them:— And that which I have chosen has plead before my face: Wherefore he suffers for their sins, inasmuch as they will repent in the day that my chosen shall return unto me; and until that day, they shall be in torment: wherefore, for this shall the heavens weep; yea, and all the workmanship of my hands.

And it came to pass, that the Lord spake unto Enoch and told Enoch all the doings of the children of men: wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned, and all eternity shook. And Enoch saw Noah, also, and his family, that the posterity of all the sons of Noah should be saved with a temporal salvation: wherefore he saw that Noah built an ark; and the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked came the floods and swallowed them up. And as Enoch saw this, he had bitterness of soul, and wept over his brethren, and said unto the heavens, I will refuse to be comforted; but the Lord said unto Enoch, Lift up your heart and be glad, and look.— And it came to pass that Enoch looked, and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying, When shall the day of the Lord come? When shall the blood of the righteous be shed, that all they that mourn may be sanctified, and have eternal life? And the Lord said, It shall be in the meridian of time, in the days of wickedness and vengeance. And behold, Enoch saw the day of the coming of the Son of man, even in the flesh; and his soul rejoiced, saying, The righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father: and behold Zion is with me! And it came to pass, that Enoch looked upon the earth, and he heard a voice from the bowels thereof, saying, Wo, wo is me the mother of men! I am pained: I am weary because of the wickedness of my children! When shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me that I

may rest, and righteousness, for a season abide upon my face? And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, O Lord, will you not have compassion upon the earth? Will you not bless the children of Noah? And it came to pass that Enoch continued his cry unto the Lord, saying, I ask you, O Lord, in the name of your only Begotten, even Jesus Christ, that you will have mercy upon Noah and his seed, that the earth might never more be covered by the floods? And the Lord could not withhold; and he covenanted with Enoch, and swore unto him with an oath, that he would stay the floods; that he would call upon the children of Noah; and he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand; and the Lord said, Blessed is him through whose seed Messiah shall come: for, he says, I am Messiah, the King of Zion; the Rock of heaven, which is broad as eternity; whose comes in at the gate and climbs up by me shall never fall: wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

And it came to pass, that Enoch cried unto the Lord, saying, When the Son of man comes in the flesh, shall the earth rest? I pray you show me these things. And the Lord said unto Enoch, Look, and he looked and beheld the Son of man lifted upon the cross, after the manner of men; and he heard a loud voice; and the heavens were veiled; and all the creation of God mourned; and the earth groaned; and the rocks were rent: and the saints arose and were crowned at the right hand of the Son of man, with crowns of glory; and as many of the spirits as were in prison, came forth and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day. And again, Enoch wept and cried unto the Lord, saying, When shall the earth rest?— And Enoch beheld the Son of man ascend up unto the Father: and he called unto the Lord, saying, Will you not come again upon the earth, for inasmuch as you are God, and I know you, and you have sworn unto me and commanded me that I should ask in the name of your Only Begotten, you have

made me, and given unto me a right to your throne, and not of myself but through your own grace: wherefore, I ask you if you will not come again on the earth? And the Lord said unto Enoch, as I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I have made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men: and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming: for there shall be my tabernacle, and it shall be called ZION, a New Jerusalem. And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be my abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest. And it came to pass that Enoch saw the days of the coming of the Son of man, in the last days, to dwell on the earth in righteousness, for the space of a thousand years: but before that day he saw great tribulations among the wicked; and he also saw the sea that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fullness of joy: and all the days of Zion in the days of Enoch, were three hundred and sixty five years: and Enoch and

all his people walked with God, and he dwelt in the midst of Zion: and it came to pass that Zion was not for God received it up into his own bosom; and from thence went forth the saying, Zion is fled.

HYMNS.

HAPPY SOULS:

O happy souls who pray
Where God appoints to hear!
O happy saints who pay
Their constant service there!
We praise him still;
And happy we;
We love the way
To Zion's hill.

No burning heats by day,
No blasts of evening air,
Shall take our health away,
If God be with us there:
He is our sun,
And he our shade,
To guard the head
By night or noon.

God is the our Lord,
Our shield and our defence;
With gifts his hand is stor'd:
We draw our blessings thence.
He will bestow
On Jacob's race,
Peculiar grace,
And glory too.

WE SHALL SEE HIM AGAIN

From the regions of glory, an angel descend,
And told the strange news how the babe was attend:
Go, shepherds, and visit this heavenly stranger;
Beneath that bright star, there's your Lord in a manger:
Hallelujah to the Lamb, whom our souls may rely on;
We shall see him again,
When he brings again Zion.

Glad tidings I bring unto you and each nation;
Glad tidings of joy, now behold your salvation:
Arise all ye pilgrims and lift up your voices,
And shout—The Redeemer! while heaven rejoices.
Hallelujah to the Lamb, &c.

Let glory to God in the highest be given,
And glory to God be ascribed in heaven:
Around the whole world let us tell the glad story,
And sing of his love, his salvation and glory.
Hallelujah to the Lamb, &c.

The kingdom is yours by the will of the Father,
Whose uplifted hand just the righteous will gather,
Before all the wicked will pass as by sea,
The heavens shall shine with the coming of Messiah.
Hallelujah to the Lamb, &c.